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INTEGRITY

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ART IN MISSIONARY
COUNTRIES
—
LAY MISSIONARIES

missions

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Editorial

ALTHOUGH there are other missionary congregations working out from America, it seems safe to say that we in the United States developed mission consciousness with the foundation of Maryknoll. The opportunities of the missionary vocation, its challenges and demands, have appealed to the enthusiasm, generosity, ingenuity and latent heroism of American youth. It is no accident that while the work of many active religious congregations

America is jeopardized by the shortage of vocations, Maryknoll prospers—both for men and women—must constantly expand. Going off to the missions is not only in keeping with the traditional pioneer streak in the American character, but it is also in line with the contemporary world situation. A dying out of isolationism on the natural level is paralleled on the supernatural level by renewed emphasis on the doctrine of the Mystical Body of Christ.

In this issue on the missions we are intent on stressing two points: the first is the importance of realizing the vocation of the layman to the mission field; the second is the absolute necessity that missionary effort is to succeed, for Catholics to change their attitude toward the missions, and toward missionary countries.

Let us look at this latter point. While it is a fact that since the beginning of the Church the missionary spirit has been recognized as being intrinsic to the spirit of Christianity, the attempts to kindle this spirit have varied according to time and place and the mentality of the Christians concerned. It is no wonder then that when the tide of European imperialism was at its height, mixed in with impulses of genuine religion was a great deal of "pity the poor native" appeal. The devout Catholics who supported the missions, as well as the missionaries themselves, seemingly never questioned that the natives would be thrice-blessed: with Christianity, Western civilization, and the English (or Portuguese or French—as the case might be) language!

Now that we have entered a new period of history it is not surprising that mission appeal has taken a new tack. In keeping with the national role of America as world benefactor, American Catholics see themselves as shouldering the financial burden for the missions throughout the world. And they see themselves as consequence only in this role of benefactor. The faithful think of their duty toward the missions almost exclusively in financial

terms. Too often those who appeal for their support fall too readily into the customary ways of loosening American purse-strings; they play upon sentimentality, portray the inhabitants of mission areas as being in a woefully pathetic condition (which they frequently are), and in a savage state (which they frequently are *not*). Probably, of course, financial support wouldn't be as readily forthcoming if it were let on to some readers of mission magazines that many of the natives in missionary countries surpass themselves in culture and civilization! Millions to convert a man with a ring in his nose or a lady in a grass skirt, but who gives a cent for a cultivated Indian?

Thinking of the missions purely in financial terms limits, needless to say, our whole understanding of the nature of the Church. As Christians we must be restless until the Mystical Body of Christ grows to its full stature. We are incomplete, the Church is incomplete, until all nations have become one with her. We must come to realize that not only do the missions need us, but also that *we need the missions*. We need the missions to help us work out our salvation; we need the missions to enrich the Church. Developments in doctrine, the full flowering of what is still in seed form, renewed spirituality, new saints, new vigor, an enriched liturgy, await the success of missionary effort. Should not then the response of the faithful be one of humility, of gratitude and joyful expectation of what is to come, rather than one of complacency toward (what are at present) missionary countries?

You will notice that in this issue there is great stress on missionaries' divesting themselves of their national trappings and putting on—so to speak—the habits of living and cultural patterns of the peoples they are to bring into the Church. But at a time when the UN, modern communication and the student exchange system, bring Christian and non-Christian countries together in a way hitherto unparalleled, it is evident that not only missionaries but stay-at-home Christians also must make the effort to understand and respect non-Western peoples. To learn to value the preservation of tradition as well as the development of inventiveness, or to see that wisdom does not necessarily accompany "know-how," is difficult for an American. Where there are so many natural age-old barriers to understanding, even with great good will misunderstandings will not cease. But love has penetrating eyes; to patient charity little remains really inscrutable.

The Laity in the Missions

by VIOLET NEVILLE

A member of the International Catholic Auxiliaries writes about the vocation of lay people in mission fields.

THE subject of missions has, in general, been so badly presented to our Catholic intelligentsia that it would be no exaggeration to say that they regard the missions as something not only beyond their ken, but as something really not worthy of their attention. I would go further and say that often the missions are regarded as a field of action for cranks, those who are so distressingly over-enthusiastic about Catholicism as to merit the title "fanatics," or, on the other hand, those who would be misfits at home but who could get by among the "natives" of any given foreign land. At best the missions are too often regarded as a form of apostolate requiring piety and zeal but where intellectuals are not needed.

Thanks to a few outstanding intellects who have applied themselves to a study of the subject, notably Father Vincent Lebbe, Father Pierre Charles, and Father Jean Danielou, these ideas are gradually giving way to a more adequate understanding of the missions. Firstly, we are beginning to understand that as the parts and members of the physical body of a child have it as their first duty to strive toward the growth to adult stature of that body while at the same time maintaining it in good health, in the same way we, the members of the Mystical Body, have it as our first duty to work for the full development of the Church—and not only to maintain the existing Body in good health. In other words our duty as members of the Mystical Body demands that we help the Church to grow geographically and numerically, and that duty is incumbent on us as Christians and not only by special vocation. Secondly, we are beginning to understand that not only must we try to pass on nothing except the pure essence of Christianity to

peoples of other lands but also that we need greatness of soul and intellect to find out, for ourselves in the first instance, where Christianity ends and Westernism begins. Thirdly, we are beginning to understand that not the conversion of souls but the implanting of the Church is the principal objective of missionary work. For the Church to be fully implanted in a country means that it must be able to draw all its resources in the way of vocations and material means from its native soil, and that it must have a cultural, economic and political climate favorable to its development.

I hope I may be forgiven if in stating these three principal ideas I am dwelling on theories already known and understood, instead of getting down to the business in hand, "The Laity in the Missions." I do so because in these three ideas can be found not only the theological and pragmatic reasons for the necessity of lay co-operation in the missions but also some principles which should guide lay missionaries in their mentality and methods.

The Mystical Body. That much-loved and much-abused doctrine. From it the layman learns that through his baptism and confirmation he has been grafted onto Christ, so that he is one with Him. Living with Christ's life, he shares Christ's task—this privilege and duty is his to exactly the same extent as it is for the priest or religious. His position on the lowest rung of the hierarchical ladder does not change or dilute the divine life within him. He is of the "chosen race, a royal priesthood," and *noblesse oblige*.

Admitting that the layman has an apostolic duty in the missions, there are still some who will dispute the statement that the laity can really and truly be missionaries in the same right as the clergy. But if we understand that missionary work consists in the implanting of the Church and not solely in baptizing non-Christians, then we can say that a layman can be truly a missionary *as long as* he has a mandate from the Church and *as long as* his activities are undertaken with a view to the implanting of the Church in any particular country. Missionary work consists in rendering the new, local Church independent. This means not only native clergy, sisters and religious, but also charitable institutions, orphanages, schools, hospitals, etc.; a reasonable standard of physical and moral well-being among the people through social, cultural and economic systems in conformity with Catholic philosophy and, finally, political friendliness, or at least tolerance, for

the Church. It was not for nothing that Pope Benedict XV stated that "Missionary work surpasses all other works of charity . . ." and are we to suppose that the privilege of exercising the highest form of charity is to be reserved to the clergy? We might as well suppose that sanctity was limited to the clergy!

What do lay missionaries do? Any work which brings nearer the day of fulfillment of one of the conditions for the establishment of the Church is a missionary work. A married couple promoting respect and appreciation for Christian married life is building up a social climate favorable to the Church, as well as helping by example the Catholic homes from which will comeative priests, nuns, educators, businessmen and law-makers. A Catholic artist can teach and make public Catholic doctrine and a Catholic mentality through his art. A Catholic teacher can train the future teachers, doctors, and politicians of the country in Catholic principles even if he secures no immediate conversions. A Catholic social worker can influence adult and family groups toward a Catholic conception of the home, of work, of leisure.

But if the layman has an obligation simply through his incorporation in Christ to be a missionary, there are also pragmatic reasons which have made the need so evident today. Modern life is complicated—the priest cannot be competent in all the spheres open to Christian influence—even if he were, he has other more strictly priestly work to do—administering the sacraments—and has not time for other things. The laity must supply the need. As one among millions of other laymen it is easier for the lay missionary to assimilate and be assimilated into a different culture—and it is he and his friends native to the country who will lay the first stones of a truly native Church if, in being assimilated into their culture, he can take with him his Christianity and leave behind him extraneous non-essentials.

Man with a mandate. Guided by these ideas the lay missionary should be a man of the Church. If he is to be an ambassador of Christ, he must receive his mandate and represent his King and not himself. Let not the lay missionary think himself the less "lay" for a very close, filial and obedient link with the hierarchical authorities of the Church—for without this he may be a charming and pious fellow but he lives a contradiction and is not a missionary. He must be very thoroughly convinced of the supernatural character of his work and of the necessity for

personal sanctity. He must be determined to rid himself of any nationalistic or purely personal prejudices or customs, however legitimate in themselves, which might cause him to fail to adapt himself fully to his mission field. He must search for them, analyze them in the light of his new-found mentality, and discard or reform them as necessary. He must be especially aware of the danger of his superiority complex and do everything in his power by prayer, sacrifice and hard work to rid himself of it. We who *have*, are almost always subject to a subtle form of superiority complex, disguised as benevolence as often as not, with regard to those who *have not*. It is a form of pride difficult to admit in oneself and even more difficult to get rid of. But the missionary *must* be a humble man. Finally, he must trust and have confidence in his native friends. They have problems to work out together and he must trust their judgment, their integrity, their way of doing things, their values and their friendship for him.

Medical missions. I suppose it would be true to say that it is largely due to the influence the doctrine of the Mystical Body has had on Catholic thinking that lay missionary societies were first started. That, combined with the fact that we have been better informed about the material needs of other countries and about the scientific means at our disposal for remedying these needs. One of the most obvious of the material needs in mission countries was seen to be in the medical field, and, as far as I know, the very first lay missionary society was the Catholic Medical Mission Institute founded at Wurzburg, Germany in 1922. There are at present some twenty lay missionary societies organized and functioning, of which at least eight are primarily for medical work. In most of the others medical work has an important place. The other main fields of activity seem to be in education, social and youth work, agriculture and engineering. In addition to these twenty societies there are small groups or individuals working in direct association with an established mission, e.g., with the Jesuits in Jamaica and the Caroline Islands, with Maryknollers in Mexico and South America, with the Marists in the Solomon Islands, etc.

Other missionary societies. There are various degrees of membership possible in a society of lay missionaries according to whether one wishes to dedicate his whole life, in celibacy or in marriage, to the work, or whether one wishes to do so for a limited period. Some societies take both permanent and temporary mem-

ers. Others take one or the other. In the United States there are two lay missionary societies with training centers already set up and one in the beginning stages. The first: Grailville School of Missiology at Loveland, Ohio, accepts young women either for life-membership or for temporary service—a minimum of two years intensive training equips them to work as lay apostles in mission countries. Grailville has also sponsored the departure for the missions of a young married couple, now working in South Africa. The second: International Catholic Auxiliaries at 1103 North Dearborn, Chicago, Illinois, accepts young women who wish to dedicate their whole life to this apostolate. A minimum of two years spiritual and missionary training is given in addition to professional training (sometimes five years or more for a doctor, for instance) before the members leave for service under a missionary bishop. The Auxiliaries who bind themselves by oath to their society live and work in small groups or teams of from three to six girls and have, so far, sent some forty girls to Africa, Near East, India, Viet-Nam and Formosa. One member, a nurse working in Hanking, China, was murdered on her way to a sick call. Others staff the training centers in Brussels, Chicago and Montreal, and the "Crossroads" centers for foreign students. Some eighty girls are in training. Age for admittance is between seventeen and thirty. The third group in the States is just beginning and is for men and, eventually, married couples. They envisage a temporary promise or contract. For information about the lay missionary societies in Europe, Father Clovis Savard's article "Mission Gateways for the Laity" published in *Worldmission*, vol. 4 #3, would be valuable.

Missionary at home. In all of this we have spoken principally of lay missionaries going to a mission country from abroad. This is obviously not a full coverage of the question of "The Laity and the Missions." It is the aspect that most nearly concerns those of us native to non-mission countries, but we should not ignore the other aspects. Catholic Action and other forms of apostolic action among the Christian laity of mission countries is chiefly a domestic affair. The lay missionary may belong to it and he may sometimes mark it, or help to revitalize it, but he cannot and should not control it. There is, however, one aspect in this which concerns directly the stay-at-home Catholics of America and Europe, and that is the presence in our home colleges and universities of stu-

dents from mission countries. If we can be perfect Christian hosts to them while they are here, we can perhaps do more for the implanting of the Church in their homelands than any number of professional missionaries in the field. The importance of these young people in relation to the future of the Church can hardly be over-estimated. We should help them while here to discover the Christian ideal of the family, business, profession, government, as well as special forms of apostolate such as Legion of Mary, Young Christian Workers, Young Christian Students, Inquiry classes, etc. When they get home they will do the job for themselves, more effectively than any foreigner could do it, because they will be living members of the Universal Church incarnate in their own nation.

The lay apostolate is as old as Christianity. In our century under the impulse of the Holy Spirit it has taken on a new lease of life, coinciding with a renewal of missionary fervor among Catholics and exceptionally difficult, even tragic, political conditions all over the world. Perhaps we have needed the jolt that communism has given us to be aware of our Christian duty. In any event, communism and other forms of atheism have certainly pointed up the urgency of our role in spreading the kingdom of Christ and resisting the forces of evil. But it is not a time for pessimism. Faith in Christ the King, Who overcame sin and death conclusively will give the apostle strength and courage to go through Calvary himself.



DEVILS DISMISSED

**The world would be a mission
The devils set to rout,
If the charity of Catholics
Were forever going out!**

Tools of the Liturgy

by JOHN M. TODD

*An English writer discusses the development
of native art in missionary countries.*

MUCH of the material in this essay is derived ultimately from the society *Art et Louange* in Paris. The best way I can introduce my topic is by describing this society. It is recognized in Rome as the primary official authority in matters of religious art in the missions. Its Honorary President is Cardinal Celso Costantini, the right-hand man of Popes Pius XI and XII in their attempts to instigate a missionary outlook based on a spirit of study of, and human respect for, native cultures.

The society describes itself as a missionary service. Its primary aim is to help the craftsmen of missionary countries to make and decorate their churches and liturgical objects "in a spirit of praise and honor for the sacrament of the altar, using the traditions, symbols, techniques and materials of their own country."

The society describes its methods as one of personal approach to the craftsmen in the towns and villages. Their friendship and confidence have to be won. They are then asked to execute some liturgical object, a ciborium, a monstrance, candlestick, crucifix, vestment, or some such. The craftsman is provided with a number of very rough designs or models, without any specified dimensions, and is allowed to complete the object freely to his own taste, making what modifications he wishes. In this work priority is given to what is indispensable for the church building rather than to paintings or sculpture, which are not essential for worship.

The society considers that these craftsmen have a right to know about the symbols which have been used traditionally in other civilizations, including of course traditional Christian sym-

bols from Europe, even though these may be strange to them. These are not imposed, but made available to them in a spirit of catholicity. Often enough similar symbols can in fact be found in the craftsmen's own country. These are then brought into use in a Catholic perspective.

The fundamental point is that people have a right to praise God in their own language. Before any missionary can achieve the work envisaged by the society, much detailed work has to be done by ethnologists and missiologists. This is a scientific work and can only be done by those who are acquainted with the great ethnological museums and collections. The study of symbols is especially important. It is useless simply to get a craftsman to reproduce the local indigenous art. It will continue to convey a pagan impression to the native converts; and in any case it may often be somewhat decadent from a purely aesthetic point of view, being dependent on past, perhaps dead, formulae.

The society emphasizes that its first aim is to inspire a simple spirit of worship.

Hidden assumptions. The context in which the society has to work is the European assumption that every non-European society is barbaric, and the Christian assumption that every non-Christian religion is wholly the work of the devil. For thirty years Rome has been working to eradicate these hidden assumptions in missionary work, and to promote a deeper understanding and respect for all cultures and civilizations, as manifestations of the human spirit, and as manifestations, often, of its religious aspirations. In Pius XII's encyclical on the missions he puts the matter in its positive aspect: "Where the gospel is preached in any new land, it should not destroy or extinguish whatever its people possesses that is naturally good, just or beautiful. For when the Church calls people to a higher culture and a better way of life under the inspiration of the Christian religion, she does not act like one who recklessly fells and uproots a thriving forest. No, she grafts good stock upon the wild that it may bear a crop of more delicious fruit." And previously he had said much the same thing in the first encyclical of his pontificate, *Summi Pontificatus*: "Everything which is not indissolubly wedded to religious error will always be carefully examined in a spirit of benevolence, and wherever possible will be protected and encouraged."

Put in this negative way, the proposition is very powerful.

Too often it has been supposed merely that permission has been given for the use of native forms and traditions. But the Pope's statements are much more than permissive. "Everything that is not wedded indissolubly to religious error." Here is a clear obligation to promote the whole corpus of a native culture, to accept and work with its fundamental assumptions. Error has to be weeded out. But the baby must not be thrown out with the bath water. We have seen that *Art et Louange* considers that much scientific work has to be done before its aims can be achieved. And this is clearly implied in the Pope's words: "carefully examined."

Changing forms. Coming down to brass tacks, we have to rid our minds of the idea that gothic art or baroque art is part of the Christian revelation. They are particular Christian traditions, but they are in no sense *the tradition*; they are simply particular forms in which the tradition has been incarnated. And forms are never sacred. Particular forms may become very precious to one part of the Church or another, but this is a human affair, and implies that other forms may become equally precious to other parts of the Church; and thus the Church manifests her catholicity.

There is a contrary danger in all this of an indiscriminate acceptance of all indigenous art. There is no value in simply making slavish copies of native art just because it is native. Forms change inevitably. As *Art et Louange* points out, the Catholic must bring a new and positive inspiration with him at the same time as respecting local traditions. This is of course all part of the full missionary technique.

A Catholic ethnologist, Mr. William Fagg, assistant keeper of the ethnological department of the British Museum, has said that he considers no missionary should attempt the conversion of African tribes or of individual members of tribes until he has spent some years living with them and getting to understand their whole way of life. Otherwise the missionary's assumptions about man's daily life, about civilized life, may compel the convert to do precisely what the Church does not wish him to do; he will have to abandon the whole of his native background and live in a society fundamentally alien to him. This may seem far from a discussion of native religious art. But the point here is that much traditional native art is precisely religious. A poetic religious feeling is as plainly evident in it as in the art of our own European middle ages. On the other hand our own contemporary religious art, as seen

in our repositories, is as equally plainly not religious but secular. It is not inspired by any integral religious inspiration; it has no spontaneous poetic appeal.

In practice this subject can become exceedingly complex. In practice many Africans, in fact the great majority, become completely fascinated by the Western way of life and do not wish to make any attempts to retain and develop their old native traditions. Equally their spontaneous religious feeling, which has been the source of their religious art in past times, has been sterilized and completely evacuated by the sophistication of the Western world. Once this has happened, any attempt to get them to return to their primitive art is simply a bogus attempt to maintain in existence what is no longer valid. It is equivalent to the attempt to revive a folklore which has died long since.

Holy Year exhibition. Arguments have been raging in France for some years round this subject: and in this article I am bound to do more than merely reproduce the clear wishes of the Holy See, as expressed in the aims of *Art et Louange*, and in the quotations from the encyclicals which I have made. In the Holy Year an immense exhibition of Christian native art was held in Rome. I visited this several times, and wrote various reviews of it; it was a very encouraging example of what can be and has been done. It was originally planned by Pius XI for 1940 but had to be abandoned at the outbreak of war in 1939. This 1950 exhibition was the fruit of twenty-five years' work, following on the superb collection of native art, mostly non-Christian, promoted by Pius XI and now housed in the Lateran Museum, intended as a place of reference for the study of native art traditions.

After the Holy Year exhibition the French journal *Art Sacré* devoted a whole number to this subject which it entitled *Le dououreux problème des arts missionnaires*. It took a much more gloomy view of the situation than the average viewer of the Holy Year Exhibition, and pointed, with some justification, to the number of exhibits in it which were in fact no more than copies of a native art which was by now quite decadent; their strictures were particularly justified in regard to the Far East, where Indian and Chinese craftsmen tended to copy ancient models, watering them down in the same sentimental fashion as that employed by nineteenth century and contemporary European artists. And even in relation to Africa it was pointed out that no Christian art had yet

been produced that came within miles of equalling the superb productions of pagan tribes, and that most of the native Christian art shown at the exhibition actually possessed none of the traditional features of African art, although it was in itself distinctive. My own feeling here is that a marriage probably has to be effected between these native forms and Western traditions. The Western tradition itself is in a considerable turmoil, and much of its own contemporary strength derives, paradoxically, from primitive inspiration—as can be seen so well in the work of Matisse, Braque, Picasso, etc.

Abbé M. A. Couturier wrote an article in this number called "Too Late." His theme is simply that Western civilization has gone so far in destroying primitive native culture together with the spontaneous artistic sensibility that is part of it that it cannot be saved. We must recognize that we have failed. There is no question of blaming missionaries for an ignorance for which they were in no way responsible. But we must realize that in a sense the sacrifice of this innate religious artistic sensibility has been the price which we have made other races pay for the faith. This is a harsh judgment. But it is made not in the sense of a judgment on others, but as an attempt to face a situation realistically. "The course of civilization is irreversible; everything tells against the survival of local characteristics. . . . We must have no illusions. We know only too well that art is simply the flower and the fruit of a certain general state of life, and that, therefore, once this life has been destroyed or broken, we cannot hope for any resurrection of Christian art except in the course of a revival of Christian life itself. This is as true for the metropolis as for the missions. Christians who are really alive will always be able to invent an art which is really alive. . . . And the forms of this art are quite unpredictable. It is stupid and dangerous to attempt to bind them artificially to a folklore art. We must indeed save what we can from the past of all peoples, and welcome that which is still alive. But for the future our concern must be to preserve the opportunities of a freedom without limit."

Père Régamy's article. The other noteworthy contribution to this number of *Art Sacré* was by Père P. R. Régamy, O.P.; he emphasized the essential need of retaining the integrity of the artist's own inspiration, the indispensable nature of the artist's own freedom. Christianity cannot inspire a noble art when it is held

down by dead formulae, which express the "simply exterior uniformity, superficial and therefore debilitating" spoken of by Pope Pius XII. Christianity can only raise human activities so long as it respects the laws of these activities. There are laws of sensibility and laws of imagination. These are mysterious and unpredictable gifts which cannot be commanded at will. Père Régamey praises the work of *Art et Louange* for its scrupulous observance of these laws, and of the limitations which they set. It is useless, he says, to set out a grand program of an ideal Christian art. The only practical thing to do is to work carefully according to the materials and ability available. *Art et Louange* resists the temptation to drive craftsmen on to conceptions which are beyond their capacity. Native craftsmen must not have a *received tradition* imposed on them; they are not to be bound by a pre-conception of the forms in which Christian art can be expressed. Père Régamey points out, as we have done, that this is the only correct interpretation of the negative criteria proposed by Rome: "everything which is not sinful or erroneous." And yet he says these prescriptions and criteria are still practically unknown. If there were the slightest understanding of them, the frequent question as to whether a native tradition could be accepted would not arise—it simply must be accepted unless it is palpably evil. Artistic gifts, he points out, are of themselves necessarily native. They are individual, particular, like the particular patch of ground that produces a particular kind of wine; artistic gifts are not so many industrial secular techniques.

Père Régamey ends by wishing for a return to the spirit in which Pope Gregory the Great told St. Augustine of Canterbury not to destroy the pagan temples but to consecrate them to the true God. The Pope's orders made clear that he considered the pagan beliefs not to be simply the work of the devil but to be the unaided movement of the human soul toward the true God. The temples were now to be used for their true purpose.

One often hears of the trouble experienced by missionaries in the ease with which Africans revert to witch doctors. This, surely, is simply a measure of our own failure. The African is used to recognizing the spiritual world, the supernatural forces, as an essential and real part of life. When the Christian life is lived in its fullness, when the sacraments are treated really and truly as the sources of supernatural grace, their power will convince and will

occupy in the African's life that place previously occupied so inadequately by the witch doctor. But when the Christian life lacks its full expression, it is not surprising that he is tempted to revert.

I shall end with a reference to a display of African drumming and dancing which took place in the course of a Catholic People's Week on "The Pope and Africa" in England during 1952. It afforded an example of the way in which some at least of the native artistic traditions can survive and also gave a hint of what they could offer to the Church in the future.

Liturgical dancing? The dancing, singing, and drumming was led by a Catholic, Philip Gbeho, at that time a music teacher at London University, who was equally skilled in European music and his own tribal music. He led a group of about twenty Africans, clad in their native robes. Each song or dance would begin with a theme given out by Gbeho who sang it in a free rhythm strongly reminiscent of Gregorian chant (he says the African takes very easily to Gregorian chant if he has kept his own hereditary musical culture; the two are similar). The rhythms of African tribal music are exceedingly subtle, and the evening was a very interesting one simply from a musical point of view. But the really important point was that this drumming and dancing was a social occasion. Seated in a half circle, dancers getting up in twos and threes, informally, to carry on the dance, the drummers encouraging them and adapting their rhythms as the dancers gradually work up to the climax, the whole group clearly experienced a complete human and social pleasure. Gbeho told us that in Africa everyone in the room would have taken part in one way or another; and I had the feeling at the time that we were intruding on a personal communal occasion rather than watching a dancing display; the work of art was still integral with life itself. The occasion was in fact completely liturgical; it was a vital and spontaneous meeting of men with men, of men with God. As the climax of the drumming and singing was reached and the dancers were exerting themselves to their fullest, these words of Père Jean Danielou came forcibly to my mind:

"The day the Negro world is Christianized, one can foresee a prodigious sacramental and liturgical development, a religious art, a return to the sacred dance, which is now foreign to us. After all, David danced before the Ark, and the dance is a means of praising God like any other. I cannot conceive how African Negroes could

praise God without dancing, for the dance is so much a part of their being that it is an integral part of their civilization. Through them we should discover once again the liturgical meaning of the sacred dance. This would have disconcerting consequences for us. How could we impose the Roman Mass on them—this silent Mass, so admirably Western, so sober, so inward, so discreet, so reserved, wherein the mightiest religious feelings find expression in perfect decorum?" (*The Salvation of the Nations*: Sheed & Ward, 1949.)

Native traditions will reach their fullness in being taken up into the catholicity of the Church. These inherently religious traditions will reach their full stature as the tools of the Christian liturgy.



The denial of St. Peter, above, is a photograph of a bronze figure made by an African Catholic in French West Africa. It is an unusually good example of a more or less complete transposition of Christian theme into an African tradition.

Our cover is another example of an African bronze.

Young Christian Workers in the Missions

Compiled from letters and reports.

HENRI is a member of the Young Christian Worker movement who left his native France and has been working for the past two years in a phosphate quarry in Senegal. He went there to share the lot of the natives. He hopes to establish the Young Christian Worker movement among them. To develop young worker leaders, capable of Christianizing their environment, is his mission. But let him tell about his work himself.

In a Senegal quarry. "Ours is a quarry in the process of excavation . . . this means working every day outside, under a broiling African sun. Those who work at the bottom of the quarry often drink two or three liters of water a day, besides the beer at noon. Some days I want to scream, my nerves are completely on edge. The relations between Europeans and Africans are all the more difficult because of the rhythm of work imposed. The Africans come to the quarry knowing nothing of the European way of life. Coming from tribal villages where they are accustomed only to the manual work necessary to obtain food and a roof over their heads, they have not yet learned the value of work from which they can see no immediate result.

"To remain in this atmosphere and keep one's YCW conviction of justice is not easy. There is a lack of spiritual and even natural support. Many of my European friends are surprised that after two years I have not lost heart and have the same attitude toward Africans as at the beginning. As far as I am concerned, we are on the same footing. Sometimes the Africans themselves are surprised at this attitude: the offering of a cigarette, the sharing of the back-breaking work of a relay team, visiting the workers in their homes, helping those from different tribes to see each other's problems and encouraging a spirit of solidarity.

"I'm glad to be working under the same conditions as the others, and to have no favors from the management. Yet this is hard for me, because I came to Africa to build the YCW and my

work in the quarry tires me terribly. I have often thought that to come as a simple leader, taking a full-time job in the quarry, is not ideal. What sustains me is the group of young African workers whom I am helping to form as leaders. Had I not this mission, I would have succumbed to the general atmosphere reigning among Europeans: the money earned is all that counts.

"What have I learned from all this? To become more frank and open-hearted, to love the "little man," to struggle against a superiority complex. I realize what misery, hunger and poverty there is in the world . . . and that, on the other hand, the lure of money depraves men. I see how women in Africa are considered as inferior beings, a plaything for men. I've discovered how necessary it is for those who desire a real militant Christian influence, to be qualified workers in their profession, how necessary for them to share responsibility, however small it may be, in order to multiply the number of those who work for the uplift of their fellowmen. I see the importance of international action to this end. In a word, I've learned to live a more Christian life."

The apostolate of the Young Christian Workers. There are some twenty "YCW missionaries" from France, England, Belgium, and Portugal, who, like Henri, have left their native lands with the express purpose of helping to build or extend the movement in another continent. There is little precedent or accumulated experience to determine either their training or the length and breadth of their task in the missions. The preparation and experience of each of them serve as criteria for future missionary action.

It is only to be expected that the Young Christian Worker movement, founded by Monsignor Joseph Cardijn and approved by Pope Pius XI in 1925, should think in terms of apostolic action in missionary countries. For the aim of the YCW is to win the whole working world to Christ; the task of the Young Christian Workers is to put the whole of Christianity into the life of the worker. The movement believes that in this task no one can replace the young worker himself. Therefore, he must be trained, organized and given the formation necessary to penetrate his environment and become a missionary to other young workers. The YCW movement, which began first in traditionally Catholic European countries where the masses had been lost to the Church, now turns its eyes to those countries which are undergoing a period of

rapid industrialization. The people are losing their traditional way of life and are often being introduced to the worst things in Western civilization. Thus it is imperative that there should be Christian workers among them, who, with sympathy and great love, will be able to bring them the faith of Christ as well as to help them attain those social conditions necessary if they are going to lead a Christian life.

A period of transition. In Tsehala in the Belgian Congo, for example, there is a YCW section trying to cope with the problems of the Congolese who have left their native villages to work in the recently-established factories. The housing question is acute; the workers being lodged in over-crowded, exorbitantly-priced camps. To quote a report:

"The housing crisis is also at the root of unhappy family situations. The workers living in these camps have left their native village and with it their wives and children whom they see only every week or two. Other workers, unmarried, live away from parents in the promiscuity of the camps, happy to find some girls who will prepare their meals for them. Work finished, since there is really not a home among them (the Negro scarcely knows family life, but rather the life of the tribe or community, in the open air) they will often spend their evenings looking for a casual friend, either at lewd dances or, especially at the beginning of the month, at bars.

"To the worry concerning housing is added that of daily sustenance. The exodus of the village people from the interior to the industrial centers in search of more money, plus the desire to shake off the tribal restraints of the village, has gravely diminished the agricultural producing populace and created a rise in prices on the local market for which the higher salaries do not compensate. Consequently, a great part of the monthly earnings must be spent merely for food."

These are some of the problems that must be faced by YCW leaders in Africa. But let us turn to different problems on another continent. Here is the experience of a Belgian girl who went to work as a full-time organizer for the Young Christian Workers in Brazil, where the mass of workers has long since been suffering spiritual and social neglect.

Mission to Catholic Brazil. Hundreds of friends knelt on the docks at Antwerp on October 7th, 1953 to receive the blessing

of the YCW regional chaplain, given to Denise, who had worked for nine years as a full-time YCW organizer for the heavy industry region of Ghent, Belgium. The ship "Charles Tellier" would carry Denise to Brazil. Formerly an office worker in a large insurance company, Denise had been in the YCW since she was fourteen! She had decided to leave the movement in order to take up studies as a social worker, hoping to continue the apostolate among young workers in the Belgian Congo, when she heard the appeal for an experienced leader to come to Brazil.

Perhaps it was her own spontaneous and unconditional acceptance, as well as the pressing needs of the Brazilian YCW, that made for a rapid preparation and departure: concentrated study of Portuguese, study of Brazilian YCW publications and correspondence, contacts with missionaries and study of missiology; work in the team of the secretariat, in order to "feel the pulse of the movement" all over the world.

And besides all this came the personal preparation: intensified prayer, obtaining the accord of her family to whom she still contributed part of her salary, complete physical examination, practical arrangements of clothing to change from a far northern to a tropical climate, obtaining boat reservations (at the eleventh hour, when an airmail letter from Brazil regretted the inability to pay air passage!).

But all this was only a prelude. Now, plunged into the life of a new country, Denise shares the life of a YCW organizer in Brazil: work at headquarters where study weeks are prepared, the newspaper edited, leaders' bulletins written; receiving the frequent visits of girls with tremendous personal problems, moral and material; visits to seminaries, pastors, YCW chaplains, missionaries, workers' homes, factories, prisons and hospitals. Study days must be planned (the program established with local leaders, food begged from store owners and lodging from convents or youth hostels). Time must be found to pray and help others to do so, to play and to aid working girls to profit from the little free time they have. There is one's own housework: cleaning and added washing and ironing necessary because of hot temperatures. Serious reflection and reading are necessary as well as the jotting down of impressions and facts.

Denise's letter. "We were in the parish of Santa Barbara . . . ten thousand inhabitants. Only four paved streets—when it rains,

there is mud up to one's ankles. Two thousand men, women and children are employed in the nearby sugar plantations. They earn only thirty-five *cruzeiros** per day, working twelve hours bent under a hot sun. There is no overtime pay.

"In January was the celebration of the fourth centenary of Sao Paulo. There was a parade with Indians in their national costume, groups of workers representing the different professions, among them a group of YCWs. . . . I was struck by their proud carriage and their songs—a small group dwarfed in the crowd. . . . I prayed during that parade more profoundly than I have prayed during some processions of the Blessed Sacrament: that Our Lord send apostles among this mass of working people.

"Leaders' meeting in Rio Comprido. Malvina, fifteen years old, gets up every day at 4:30 A.M. to prepare breakfast for her father and brothers who work. She gets to bed between 11:30 and midnight, because in the evening she has to go downhill to the village well to stand in line for water. Two thousand persons carry water in large metal tins holding from ten to twenty quarts, sometimes half an hour's walk to their homes.

"Today I went to Realengo. The leader came to headquarters after work to accompany me so we might talk together. We took the 5 o'clock train and arrived at 7:30. It was terribly hot in the train and so crowded we couldn't move. All at once a dispute broke out just beside us. Within a few minutes there was real tumult, pushing and fist fighting. But it soon quieted down, and no one considered it unusual; such incidents are daily bread in the workers' trains.

"We held the first regional study day in the diocese of Botucatu, prepared by a detailed inquiry on working conditions. Sixteen boys and girls came from seven cities. Overtime and low salaries are common: Zilah told of a store employing twenty-four sales-girls, all of whom worked long overtime hours. They saw an article in a newspaper on the subject and Zilah persuaded all the girls to contact the editor as well as the trade union. After four months of discussion they obtained a reduction of working hours. In another city the girls worked nine and a half hours a day, and afterward went to the movies for from two to four hours—two or three times a week.

*1 *cruzeiro*=1.5 American cents.

"Most girls have never given these long hours a second thought, they are used to this. No one has ever told them that working hours must be respected by the employer and employee, that one must have time to eat lunch without operating a machine, that one must have time and facilities to wash before eating. They need courage and great faith in their own dignity as children of God, in order to believe that these things can be changed."

The Easter campaign. "Today we made our first contacts for the Easter campaign. Five of us went together, calling on the girls we knew in the neighborhood. The first one gave us the addresses of four others, but at each name she added: 'She's not Catholic. She doesn't go to Mass. She hasn't made her first communion.' When we arrived at Theresina's (who hadn't made her first communion) her mother was delighted. The YCWs promised to pick her up regularly for instructions. Another girl explained that she didn't go to Sunday Mass because she thought she needed a white dress.

"We went to the slum district of Morro da Formiga, climbing for half an hour in driving rain. No priest has ever been in this district. Marie Jose's mother, whom we visited, had always gone to Mass on Sunday. However since she became ill three years ago, she has not seen a priest. In the evening we went back sloshing through the torrents of water that carried red mud downhill.

"Last week a girl who works in a clothing factory employing five hundred persons came to headquarters asking our help for the Easter campaign. We were to speak with the personnel chief for permission to enter. His word was that we could contact the workers during the noon hour.

"This evening at Maria da Graca, we had a committee meeting and planned our future contacts. Seventeen girls have made their Easter duty and twenty-two made their first communion, as a result of our action.

"Tuesday we returned to Casa Jose Silva, the clothing factory, and distributed five hundred leaflets as a reminder of the meaning of Easter and the Easter sacraments. We were able to speak with dozens of workers who desired confession and communion, if we would come and prepare them. Dalva went with me for several days and we formed small groups around the machines, while the girls ate lunch. They are straightforward and spoke of the most personal difficulties. Scarcely any of them attend Sunday Mass,

host have not been to Church for years and have forgotten to pray. We asked them their ideas about the sacraments, Mass, prayer, religion, God. Every day dozens of boys and girls came to us and asked questions.

"We proposed that some of them make their first communion. At first they claimed it was impossible—but when asked why, it was because a father or a husband forbade it; because they had no white dress, or none with long sleeves and a decent neckline! We bought small pamphlets explaining confession and a simple catechism for the fifty who asked to make their first communion. They nearly fought among themselves to read them, and when we returned a few days later all were busy studying! Time was short and we were only able to prepare fifteen for first communion. We must continue with the rest. During the week we went to see the parish priest to arrange for community Mass. Three priests heard confessions during the noon hour. Dalva went to the church in case last minute help was needed, and I stayed in the factory to prepare each one. At 6:30 the following Saturday morning there were girls at the confessional. It took a long time for each one, as they were unsure of themselves and sometimes left their places just before the confessional to come and ask our help once more. One hundred and thirty girls and women and twenty men and boys made their Easter duty.

"We took the names and addresses of each of the young workers and will put them in contact with nearby parish sections. Dalva and I will return to contact the girls and Araujo will contact the boys, to continue the preparation of those who asked for first communion."

A missionary perseveres. These are just a few scenes from the life of a YCW missionary in Catholic Brazil. It is no picnic. Results are not always visible. Most days are ordinary—filled with the presence of God and the cares of His creatures. "All the girls came to headquarters and I had to try my hand at Portuguese, asking them how things are going, in the section, at work and at home. Sometimes we had to laugh at my mistakes and ask the Holy Ghost to help us understand each other. After six o'clock I went to the post office and noticed a big ship in the harbor. I wandered a little nearer and saw it was the 'Charles Tellier,' sailing for Belgium without me, and I had not the slightest feeling of homesickness."

Eviction

by A. P. Campbell

We are fugitives from the land, all;
All fleeing
Down
The foot-of-the-crowd-furrowed
Common clay path:
All fugitives from the land.

But every once
Across a broken-heart beat,
Sawed
In the gusting throat
By teeth
Of darting
Bandsaw-quick regret,
We stand;
And once across a broken heart-beat
Pause
To snatch behind-us echoes
Of the banished land.

Or raise half hands
To carve an almost prayer
For grief
To plant conviction
Of our primal loss
And to bid us spring
For the hanging
Christ-green-garland
Grace.

But just that timeout taken
For a broken heart-beat,
Tethered by a bit of clay:
Onward
The headlong herding
Down the way;
Pounding
On the gray groove
That will not green again
Till judgment day.
O, forever fugitive from the land, all!
Clinging
To common clamor,
Squeezing out
Communal sweat,
Soulangé
By the safety of numbers
Gone astray.

Alas for the land lost;
Alas for the tree-cool lawn,
For the soul-velveting silence
And the love-rich land.
And alas for father Adam,
And Mrs. Adam, Eve:
O, the evil day for us, Adam,
When you lost our land:
When you sought sophistication,
Gazed cityward,
Washed your green thumb,
Gambled
And lost the farm.

Mission to America

by JOHN KIRVAN

An issue on the missions would be incomplete without a discussion of the home mission. Mr. Kirvan is a member of the Paulist Society.

AMERICA was a new experience for the Catholic Church. In the Roman Empire she encountered an established paganism; later, invading barbarism; then a non-Catholic Christianity; and in darker lands primitive superstition. But in the United States she came upon a nation planned on paper, developed from political theories, and having a Christian tradition without ever having known Catholicism.

In this one mission field the Church was to face not only the problems of her foreign missions where she must prove herself friendly and adaptable to the best of the culture she finds, but also the problem of reconverting a majority whose creed was by its origin and nature in protest against hers. And this with all the helps and hindrances, the peculiar characteristics of the home mission.

A constant flow of immigrants to the new country—a vast number of them Catholics—meant that America was a mission country in the technical sense for a comparatively short time. In this technical sense a mission country is one which depends on other countries for its clergy, religious and finances. But with the early establishment of a native hierarchy America ceased to be a mission in this sense. She did not however cease to be a mission in a broader sense. Today, Catholics still number only one in five in this country. The Church has a responsibility to the other four. Our mission is far from a finished job. It is not possible for the American Church to exclude from her thinking, or even give secondary attention to the millions without the faith in this country. It is in this very real sense that America remains a mission country with its own peculiar problems.

The American problem. From its inception it was easy to see that the missionary problem of the United States would be unique. Yet the nature and obligations of the mission were far from being immediately recognized. It was paradoxically the very needs of the Church which prevented the recognition. The country's first priests, foreign born, directed their attention to the immediate problem of conserving the immigrant Catholic's faith. In doing so they stemmed what could have become mass apostasy. For they were European priests ministering to their own people, who, by accident, lived on foreign soil. Often enough the accident was frowned on. What they did was provide a network of parishes, more often than not, what we now call national parishes.

The result was what Riley Hughes has called the "hyphenated American," the Franco-American in New England, the Irish-American in New York, the German-American in the mid-west. There was a tendency to isolation from the rest of the community, and a consequent lack of interest in the spiritual welfare of non-Catholic neighbors. It was part and parcel of a failure to recognize that a new nation had been formed with its own culture, a culture whose foundation was the political idea of democratic freedom. The best that could be had from such a mentality was the desire to let things "just be." They would simply take the freedom that the state offered and if an apologetic were needed, they would let mere justification of their existence suffice.

Thus for a long time "keeping our own" was the extent of the mission to America. There were exceptions. Certain bishops wrote apologetical works; but they cannot help remind even the casual reader of the early Church when our theology and apologetics were born of defensive response to positive challenge. When charges were made in lectures or in the press there would be an answer; but it was, in a real sense, negative. There was no positive missionary effort. There was little mission consciousness.

But it did come. It came in the last part of the nineteenth century with men like Cardinal Gibbons, Archbishop Ireland, and Father Hecker. It was they and a few others who recognized the nature and conditions of the mission; Catholic truth would have to be brought to non-Catholics in the context of the democratic culture. The apostles would have to be democrats; they were. Their's was an eminently positive approach. No longer would they speak of Catholicism in the negative terms of compatibility.

with democracy. They would present Catholicism as absolutely necessary if democracy were to survive. They pointed out the origin in Catholicism, and their fulfillment there, of the fundamental moral notions of the Declaration of Independence and the Preamble to the Constitution. The much-vaunted liberty of spirit and the excellence of reason, the independence and individuality of the human person, they demonstrated as most at home in Catholicism. They adopted the spirit of one of their leaders, Father Hecker, who said: "I will help the non-Catholic with my right hand and the Catholic with my left."

Missionary techniques. From that day onward there has been a mission consciousness in America; often limited to small groups; often weak, but always somewhere present. With the apologetical content determined by traditional Catholic theology and the approach now established, the movement passed from its beginning phase into our present era of techniques. Already these techniques have changed many times. Some have been successful others have proved failures. Most have developed and indicated to their users in varying degrees what is undoubtedly the ultimate answer to the American mission problem.

The mission to America has revealed itself to be a layman's mission in no small degree. It has revealed itself to be a mission where the social group will be prominent. Yet it is also evident that much will depend on individual initiative.

In our present phase the average year brings a little more than a hundred thousand non-Catholics into the Church. Some come to the Church in their own good time, and in their own way. A few have the complaint expressed by Father Manton: "I didn't find the door to the Church. I had to bore my way through the walls." Many of our converts come by way of marriage. But many do come to the Church by way of one of the several techniques widely used in the United States today.

When the mission to America began, the lecture platform was still capable of drawing a crowd. Today lectures are few and only in rare cases greeted with former enthusiasm. In its place the American Church uses to some degree the non-Catholic mission. Many times this will follow a regular Catholic moral mission. It will last a week and feature dogmatic subjects in its major sermons. Often the mission is a dialogue in which the Church's position is presented from two pulpits, in one of which

priest will represent the non-Catholics of the audience by presenting their objections to the Church. As yet however, the dialogue, the dogmatic mission is not in wide use. Where successful it is in debt to an arduous advertising campaign and a laity who operated by bringing their friends to it.

Radio has been extensively used but not exceptionally well except in the rare cases where a trained radio voice was available. Television is in its infancy as an apologetical instrument, with Bishop Sheen at once offering hope for a balanced religious program, and overshadowing it with superior talent. The pulpit, as matter of record, is not too successful today.

Two other forms of preaching have been attempted with pretty success. To meet the demands of the scattered southern church the trailer chapel has been used for several years. It has aided the heroic efforts of the southern clergy. But with one or two happy exceptions it has failed to meet the requirements of the slow-moving south which prefers to be influenced by someone who will come and "set awhile." What a Catholic neighbor might be able to do, the visiting missionary cannot. Street-corner preaching carried on year after year by several units of the Catholic Evidence Guild in this country. Even its most solid supporters are inclined to agree, however, that it makes few converts; that its principal benefit seems to be the training of the speaker for future, personal, private explanation of the faith.

The Catholic press. Moving from the spoken to the written word we come face to face with the gigantic Catholic press of this country, with its several hundreds of Catholic newspapers and magazines, some with avowedly apologetical aims. There are too many vast pamphlet and book publishers. Yet the problem here is distribution. There is much excellent apologetical material in the Catholic press, but seldom, then only accidentally, does it fall into non-Catholic hands.

With secular newsstands and book stores all but closed to them, Catholic publishers are nearly completely dependent on second-hand distribution to reach non-Catholics. The Catholic purchaser is urged to pass on his copy to a non-Catholic friend. Free back issues are placed in railroad stations. People make a practice of dropping Catholic papers on the seat of a bus. And so on. The direct distribution almost does not exist. It is interesting to note, however, that what distribution among non-Catho-

lics the Catholic press does receive is at the hands of the laity.

With the above difficulties in mind there has been a motion toward using the secular press which has no distribution problem. For several years there were and still are groups which sponsored either a sermonette or an advertisement on the faith in their local paper. But it was only with the Knights of Columbus national advertising campaign that there was any notable success. In a few years the vast, expensive and well-directed program has made its mark. They have received well over a million inquiries and brought going on two hundred thousand persons under instruction. It is a layman's movement, financed and directed by laymen with a sense of the American mission.

Here is a fine place to point out the relationship of priest and layman in the whole movement for it is clearly marked out in the Knights of Columbus program. The priest remains the teacher, the authority, the theologian. That is his vocation. The layman brings his professional competence and secular contacts to bear on the teaching program. In this particular situation the layman prepares the ad, does the business, and plans the circulation. A board of priest theologians passes on the dogmatic content of the advertisements. Here, as in other cases, success is proportional to co-operation.



The Beheading of St. Paul — African bronze

With a different aim, the Paulist Feature Service provides a weekly feature by a well-known author to some four hundred secular papers. Their service is a response to their recognition of the basic religious problem of secularism and indifferentism. They fight it, as they say, at the "grass roots" level with fundamental Christian notions in the secular press.

Information centers. More directly concerned with the initial convert movement is the now familiar, yet still young, system of information centers. This is probably the best technique being used today. The information center is a downtown office of the Church. It is usually equipped with bright display windows, reading rooms, a pleasant and intelligent receptionist, and one or more full-time priests whose job it is to answer individual questions and to conduct the information classes for prospective Catholics. Some of these centers average several hundred converts a year. The movement on the parish level consists of inquiry sessions, one or more nights per week set aside for group instruction.

From their beginning these centers have relied heavily on assistance of interested Catholics. These laymen have always been the source of most of the persons who come for instruction. They are friends of the laymen or even casual acquaintances who have been made aware of the service offered by the center.

In Toronto, in addition to the priest instructor there is a full staff of the Legion of Mary who operate the complicated but efficient system of instructions, tests and follow-up procedure that makes the center a model for others. These Legionnaires are members of a special city-wide Praesidium whose only job is this center.

Philadelphia has an outstanding center with a unique Catholic Graphic Arts Guild attached to it. Composed of members of the printing profession and allied trades, it puts to work the professional competence of its members in spreading the influence of the center. The group, for example, publishes a little throw-away paper called *The Seed* which they hope shortly to print and distribute, door to door, at the rate of five hundred thousand per week.

Part of information center theory is that such a situation attracts those who are rectory shy. The same theory is a motivating force in the operation of correspondence courses in religion. Several are in operation. The most successful, the Knights of Columbus campaign excepted, is the Confraternity of Christian

Doctrine course operated by Father Fallon in St. Louis. It has a remarkable record and a consistently large enrollment.

The above is not meant, by any means, to be a complete survey of convert techniques now employed in the United States. It is however a cross-section indicating what the author believes to be a trend in the mission to America. Whenever you speak in terms of techniques you are speaking about accidentals; necessary perhaps, but changeable. What they indicate is the fact that every day becomes more evident, that the mission to America is increasingly the responsibility of lay organizations; but it is an individual responsibility too, requiring ingenuity and imagination.

Apologetics unattractive. Examining the facts with another point of view will reveal the same truth and indicate, further, its cause. It is no longer the apologetical content which attracts converts; it is the presentation of positive doctrine. If this were not so, then such techniques as the trailer and the street-corner pitch would be much more successful than they are. It is in fact no longer possible to attract souls, as did early American apologists by demonstrating the fulfillment of the Constitution's basic concepts in Catholicism. The sad truth is that where we once had a point of contact, the understanding of the constitutional term has so changed that we now run into a dead end. Where once there was common agreement on the nature of God and man there is now almost no agreement.

In the earlier, the first, phase of the mission the problem was to choose an approach to the American public. This was necessarily an appreciation of American democratic society and its aspirations. From this techniques could and did flow. The techniques in turn, by their failure or success, have been a comment on the validity of the approach. In the present phase we are reaching a new appreciation of the American scene and it in turn will indicate new techniques.

What has become evident is that people are interested in the Catholic Church, or more true, they are interested in religion. This would account for the response to the Knights' campaign. Information centers, for another example, do not present formal apologetics but rather courses of doctrinal instruction. What has become necessary is not an apologetical program but the making available of opportunities to investigate the Church. The situation is reducible to the necessity for points of contact. In the Knights o

umbus program the point of contact is the newspaper advertisement. In almost every other case the contact is personal and on a layman. As the program continues the demand for lay cooperation will increase.

Is the layman ready? A crucial question now rises. Will the layman be either equipped or interested in fulfilling the challenge? Most likely he will be despite obvious and definite difficulties.

The first of these difficulties is the lack of a laity who are logically informed. As long as the general level of the Catholic religious education remains on the catechism level, there is little hope that he will take his proper place in the convert movement. Aware of his comparative ignorance the average layman is going to react by staying out of situations where he might be embarrassed. That means he will shun contacts which will involve discussion of religion.

The second of these difficulties is in the concept of religion which is prevalent. In recent generations there has been a "just God and my soul" concept of religion; a concept fed and nourished by spiritual literature produced by an anxiety to place the Protestant Reformers' individualism in a Catholic context. If this is the total concept of religious duty and the religious sphere, then there will be no missionary consciousness. Basic to an apostolic cause is a social concept of religion. The missionary realizes that salvation is intimately connected with the salvation of others and of the society in which he lives. This conviction established, missionary effort follows. Let it be lacking, and the missions will be without support.

In distinguishing the two difficulties there is danger of separating them. They are closely related however as an investigation of their solutions will indicate. These solutions which happily exist and are being applied will undoubtedly, if they spread, bring in future years the disappearance of the obstacles.

The problem of an ill-informed laity is being met by the widespread introduction of theology for the laity. This program working through colleges and adult educational courses brings the richness of Catholic theology to the layman in a formal and suitable way. The movement has been gaining momentum in past years. Many theologians agree that the movement is just beginning and they are certain that it will increase yearly.

In the education of the layman the Catholic press perhaps its least spectacular but most practicable role. We noted that it is not too successful in reaching non-Catholic readers. It may well be that its primary function in this mission will be to reach the Catholics who are in constant contact with non-Catholics. The increase of lay publications with the purpose of educating and not just edifying the laity is an important step in this direction.

To the solution of the second difficulty provided by a non-social concept of religion, the above movements will make contribution. Most likely it will be in the form of stress on those doctrines which just now are receiving their first wide appreciation in recent generations. The doctrine of the Mystical Body is prime example. Its appreciation results in mission mindedness. Closely connected with this is the rapid growth of the liturgical movement which emphasizes the solidarity of the human race and the necessity to worship together. Since Leo XIII's time the concept has spread of the Church as intimately involved in economic and political matters to the degree that they are moral. This too in its own way, will contribute to the convert movement.

There are then the intrinsic demands of the convert movement for interested and informed laymen to supply the necessary contacts. There are the extrinsic aids, so to speak, of the better education the Catholic is receiving and the stress on his social obligations. There is still another factor which will prompt an individual Catholic to action. This is his realization that as long as the society in which he lives is pagan and materialistic the Catholic life will be difficult to lead.

Witnesses to Christ. Catholic Action, especially as a certain movement, is deserving of special mention. This program has two aspects which are distinguishable but practically inseparable. It is to form Christians into apostles who will live their faith in every action, and in their whole approach to modern life. It will make these persons conscious of their duty to be "witnesses to Christ." The second element, which is in a sense consequent on the first but also simultaneous, is the Christianizing of the world in which these people are living. It is by restoring their own particular world to Christ that they are to work out their salvation. There is in the movement a fine example of the necessity and interrelation in any apostolate of spiritual perfection and zeal for souls.

Any essay which submits the workings of the Holy Ghost—the essence of any mission—to an historical analysis runs the risk of missing the point. There are elements that can be analyzed and evaluated by faith. One of these is grace. Another is the prayer that solicits grace. It is certain that any progress a mission makes through grace. When we speak of techniques we are speaking of something that can do no more than remove obstacles to grace's workings. We have left the mention of prayer to now. It is the most fundamental of techniques. It is the heart of mission consciousness. Techniques exist to make easy the workings of the grace it elicits. Yet without informed and interested laity prayer and consequently grace is likely to be scarce.

The hope for a militantly apostolic life in the United States justifiably high. To set it off, however, there will perhaps need to be something of a shock. At some moment American Catholics will have to be faced with a deep somewhat shattering realization that, at least in a broad sense, America is a mission country. When that happens all the factors which are favorable will join to begin what may be the movement toward the complete conversion of the country. The mission to America will achieve the form destined for it from the beginning.

Our Holy Father Speaks to Missionaries

"We know the generosity of the sacrifice made, but also the sufferings of loneliness and the lassitude at the end of a toilsome day; we know the joys of the priestly ministry, but also the discouragement which assails the best in the face of a task that is too vast; we know the anguish of pastors who see the ripening harvest and suffer from shortage of workers and lack of resources. Besides, are there not in many countries new and grave motives for anxiety, dangers from within and from without which threaten the young Christians? No territory is at present safe from the open or disguised propaganda of atheistic communism; there are young people who do not feel the stirrings of new aspirations and sometimes impatient pretensions which create urgent duties for the responsible pastors; there is no country that escapes the turmoil of international life and economic rivalries with their cultural and social repercussions. . . ."

Book Reviews

AFRICA: WORLD OF NEW MEN
by John J. Considine
Dodd, Mead, \$4.00

As our space ships and stratospheric jaunts seem to signify, we are looking for new things. A war-weary and materiali-

sated world is loudly crying out for "newness" in the form of wisdom, new depths and expressions of culture, ideals undamaged by disillusionment; a spirit of creativity that will effect the call of *sursum corda* which weary beings find difficult to answer.

From our supposedly lofty pinnacles of civilization, few of us think of any hope as coming from the land of the cannibal black man. Dr. Considine has attempted to instill this missing hope, and, not at all blind or without reason. His latest work is convincing as only truth can be; but no less inspiring for its factuality.

The African mind is newly revealed to some of us and we are made aware of its own spiritual newness. In this regard, the task of the missionary in that land is presented to us by Dr. Parrinder of Ibadan University College, a Protestant contributor to these ecumenical efforts of Christianity. "Christian missions," he says, "must face the issue of a true spiritual appeal to the African mind. But this does not mean a purely intellectualist approach; the Gospel can be set forth by symbol, and touch the emotions through the use of color and ceremony. . . ."

According to Fr. Considine, the latter thought sounds the keynote for future success in Africa, either materially or spiritually. Ultimately, however, both realms are inter-dependent as the Africans are a deeply spiritual people and, hence, incapable of divorcing religion from their temporal endeavors.

The author constantly impresses us with the idea that we must not go to the Africans as "patriarchs," masters of a greater civilization, omniscient in all ways of life. Rather, our task is to recognize the basic goodness and potential greatness of their accomplishments. Keen sensitivity, rhythm, natural wisdom, stability of purpose and fidelity to tradition are qualities worthy of baptism to a higher life.

"We must become as John the Baptists and decrease that they may increase."

Father Considine gives a comprehensive explanation of his point of view. Throughout three-hundred and forty-nine pages, we travel across Africa. He divides his journey into three main parts and completes graphic expressions by actual illustrations which, indeed, focus a long-needed light on a heretofore, "Dark Continent."

Statistics may weary us, but here they point up to interesting conclusions. In fact, they are for the most part cleverly incorporated into a simple, but descriptive style. If the reader learns nothing but a new meaning for the word "civilization," then the spirit has been captured. *Africa; World of New Men* is a success.—MARY E. PRICE

THE LORD
by Romano Guardini
trans. by Elinor Castendyk Briefs
Regnery, \$6.50

This is not a scientific book; it does not call for a scientific review. Because the publishers have somewhat irresponsibly advertised it as "the most important single

book yet published on the life and teachings of Christ," it is necessary to restore the book to focus before a fair review is possible. Msgr. Guardini himself describes what he has attempted: "The meditations that follow make no claim to completeness. They do not attempt to recount Jesus' life in any chronological order or logical sequence; rather they select from this or that teaching, event, trait, miracle for thought, as it happens to warm to life. This book is no scientific documentation of history or theology. Its chapters are the spiritual commentaries of some four years of Sunday services undertaken with the sole purpose of obeying as well as possible the Lord's command to proclaim Him, His message and works." Judging the book for what it is, a book of meditations, it was well worth translating and it was translated well.

A book of meditations must be theologically reliable, and should be historically or factually reliable. It should also stimulate thought. Msgr. Guardini is a good theologian. He has written a number of solid and often penetrating books on subjects closely allied to theology. In this book he examines the gospels and ponders them with the mentality of a man at home with theology, and at the same time of a man at home with men. This book could only have been written by an elderly man for, as Msgr. Guardini himself says, "Youth does not comprehend the essence of humanity, whose ultimate crowning is old age: the fulfillment of all perseverance, season in which the heights and depths of human existence have been measured and all things brought to maturity."

Lagrange, Prat, Lebreton and other learned exegetes have clarified for us the facts of the life of Christ. St. Thomas and learned Thomistic theologians after him have focused, clarified and defended the mystery that is Christ. Guardini is in competition with neither group. He has made good use of both to give us, not objective truth, but subjective impressions of objective truth. Because he has not departed from the truth as far as it can be known and has always remained in direct touch with objectivity, because also his mind has been long trained in wholesome habits of thought, his subjective reflections are able successfully to stimulate like reflections in the reader.

Precisely because Christ is a mystery, nothing can be said about Him and endless things can be said about Him. In the beginning we can say nothing about Him because we know nothing about Him. For a long time we can say only foolish things, but if we study well and pray well the time may come when we shall discover that we have something of value to add to the endless collection of valuable and valid thoughts about Him Who, being divine, is essentially ineffable. Msgr. Guardini has contributed to the endless stream and his contribution manifests deep insight into the life and words of the Master which is expressed with fine senti-

ment but without sentimentality.

The note which perhaps may be said to dominate these meditations is a profound awareness of the mission of Christ. Never does the author allow his readers to forget that Christ came to do the will of the Father to lead men to the Father, to interpret the Father to men. Those who would distort theology by making it Christocentric will find no comfort in Guardini's book to which what he says of the Apocalypse can be applied: "God dominates every move . . . but indirectly; He whom He sent forth Christ, is the immediate impelling force."

The book is made up of eighty-six chapters divided into seven sections. The sections and chapters roughly follow the chronology of Christ's life. The final part consists of meditations on the Apocalypse which will surely open the Book of Revelation for the first time to many readers. The design and printing are very effective. The price is not excessive to anyone aware of the high costs of book production. It is, however, unfortunate that no index was added. When an index is omitted from a non-fiction book it seems an admission by the publisher that the book is worth no more than a cursory reading. And that certainly is not true of this book.

—AUGUSTINE ROCK, O.P.

THE PERFECTION OF MAN BY CHARITY
by Reginald Buckler, O.P.
Herder, \$3.50

This is a beautiful book. First published in 1882 and revised and re-

issued many times since, it was literally a labor of love on the part of the author. There is nothing dated about this book and since it is about a subject which transcends time, there should be no hesitation about recommending it to Christians whose struggle to attain the perfection of charity must of necessity be through the means of modern life. Indeed Father Buckler makes the distinction between essential perfection—charity which unites man to God and instrumental perfection which varies according to one's state in life. "Charity indeed is the common end . . . but instrumental perfection varies according to different states and offices." Christians in married life would not tend properly to the perfection of their state by using the means proper to priests and religious; he continues "To those neglecting their own instrumental means of perfection while busying themselves with things external to their profession, might be applied the words, 'They run well, but out of the way.'

The book then goes on to deal with the life of charity; of its development through prayer and mortification; of the active life and its relationship to the contemplative life; of suffering; of the union of all the virtues in charity. Lest the numerous quotations and footnotes scare away the potential reader, I'd like to remark that the book while theologically well-grounded does not seem to require a formal educational background. Nevertheless it is a book that requires concentration. For those who prefer their spiritual reading to be solidly rooted in dogma rather than merely exhortatory, this book will be invaluable.—DOROTHY DOHEN

BE NOT AFRAID
by Emmanuel Mounier
Harper, \$3.50

The subtitle describes this book as a denunciation of despair. Its perusal will cause more despair than it will dispell. It will be a rare reader whose hopes of understanding the author's message are not ultimately dashed to pieces. A small taste: This drama attains its maximum intensity in the impromptu of experience when it results from the tension between the inflexible exigency of the absolute and the urgent need for realization." It is not just vague, it is meaningless.

The author, a disciple of Péguy, is described as poet, prophet and by Michael de la Bedoyère, as "that brilliant French Catholic philosopher." He gave up his teaching post at St. Omer in 1932 to espouse the ill-defined cause of personalism and to edit the monthly *Esprit*. His moral courage was demonstrated more by his clear-cut denunciation of the French resistance movement at the end of the war than by his energetic participation in the movement during the war. The collected articles which constitute this book represent his thought in the years immediately following 1944 when he was much more of a Christian Marxist than an existentialist.

The first section comprises three articles which are roughly described as studies in a personalist sociology. The first of these, "In an Hour of Apocalypse," urges the reader to emulate the Christians who awaited the second coming of Christ in the year 1000 A.D.—not just to stand around wringing hands, momentarily expecting the last judgment, but to get busy with the task at hand—building the city of God on earth. The second is a lecture delivered at a sociological conference in Paris in 1947, "The Case against the Machine." Mr. Mounier is all for the machine: "in reality, we must outgrow these still superficial judgments and form a deeper appreciation of the cultural function of the machine." In the third essay, "Christianity and the Idea of Progress," he pleads against capitulation to the temptation to flee from a world to which we have not found the key, into the inner deserts of spirituality exasperated to complete withdrawal, all other deserts being now covered with machines.

The second section, entitled "What is Personalism," appears to the reader to be nine different answers in nine short articles. "Personalism is a total effort to comprehend and outgrow the whole crisis of twentieth-century man. Each of its propositions is derived from the intersection of a value judgment and a factual judgment. It risks an intention of value in each hypothesis, each decision. . . . It enriches and, in a certain sense, recreates this value with each new adventure that is proposed to it." Personalism is definitely not a system of thought with principles and conclusions. Nor is it a political pattern, although personalism is constantly engaged in the political arena. Both existentialism and Marxism are congenial companions to a point, if not all the way. Personalism rejects as the Christian attitude *active pessimism* in favor of an equally descriptive *tragic optimism*.

The lengthy foreword by Leslie Paul provides a mildly enthusiastic picture of Mounier and personalism without failing to note his plentiful

shortcomings. Mr. Paul insists that personalism was born out of a rather strange marriage of Christianity and Marxism. The ambiguity of personalism on such an important term as revolution is laid bare. Mounier readers over the years have understood it in terms of the forcible overthrow of the *bourgeoisie*. Mr. Paul is kind when he describes Mounier's theology as doubtful: no sense of original sin; a trenchant attempt to prove from the Fathers that it was not an individual but communal salvation which is promised to man; sin as desertion of one's revolutionary role.

Existentialism and historicism as well as the desire "to free dogma from terminology long established in the Church and from philosophical concepts held by Catholic teachers," scored in *Humani Generis*, are in the bloodstream of personalism, elusive, maybe, but present. At all events whatever insights of the modern crisis the book provides (tentative upon understanding) have already been better made by other authors such as Cardinal Suhard in *Growth or Decline*. Moreover, there the Christian revolution has fibre and reality because it is cast in the context of the doctrine of the Mystical Body of Christ and also of the social doctrine of the Catholic Church.—JAMES R. GILLIS, O.P.

PEOPLE OF PLENTY
by David M. Potter
University of Chicago, \$3.50

This book has as an explanatory subtitle "Economic Abundance and the American Character," and it is a study by a historian of the effect economic

plenty has had on American life, both for good and for evil. After a preliminary discussion on whether or not there is such a thing as a national character, Professor Potter shows how American abundance has made our democracy possible, how it has influenced our attitude toward other nations, and (in a particularly effective chapter) how it has given rise to our most powerful social institution: advertising. In his study he makes use of the findings of anthropologist Margaret Mead, social psychologist David Riesman, and psychiatrist Karen Horney, in establishing the fact of a national character. From Horney he quotes the three dilemmas prevalent in American society today: "One is the obligation imposed upon the individual, on the one hand, to manifest enough aggressiveness to assure his own success in competition and, on the other, to manifest Christian consideration, humility and brotherly love for other people; a second is the way in which rivalry in consumption stimulates our need and desire for goods to a point so high that the majority experience frustration in attaining it; a third is the discrepancy between the theoretical freedom of the individual and the actual limitations which restrict him."

People of Plenty should be read not only by those who have a professional interest in the social sciences, but by anyone who is concerned with the critical examination of American institutions and their effect on the individual. The concluding chapter on American abundance and its influence on child-rearing should be valuable to thoughtful parents.

—DOROTHY DOHENY

BORN CATHOLICS
assembled by F. J. Sheed
Sheed & Ward, \$3.50

ose is spiritual disaster—to stay with it means a painful reshuffling of ideas at some time in your life. It means a thoughtful conversion to the real truth, a bitter fight against doubts and temptations. This conversion may happen quickly or it may take years of wonder and anguish. A few of the problems which stump people who go through this are mentioned in some of the nineteen essays in *Born Catholics*. I'll quote just two: Against their (our non-Catholic friends) sophistries we had no doctrinal training, against their allurements we had precious little amount of deliberate self-discipline, in the face of their obvious worldly wisdom, we felt "horrible dowdy and dull" (Maisie Ward); and "The heavy burdens it (the Church) laid on people, its proud complacency, painfully suggested the behaviour of the scribes and Pharisees whom Christ Himself had condemned. Sermons fulminated against the materialism of the age, but the Church in general seemed to be not only far from indifferent to wealth and property but influenced with a kind of spiritual materialism" (Antonia White).

There are other and deeper intellectual and spiritual difficulties to be faced and overcome, varying according to each individual. One of the good features of the book is that in its discussion of these problems it does point out the fact that the truth is not easily accepted even by born Catholics and that even after its acceptance, life is still a continuous struggle.

A Catholic atmosphere pervades each essay and it is interesting to see what thing each writer has in common displayed against completely different environments (home, educational, geographic), displayed by men and women of completely different temperaments, characters, and intellects. I particularly liked Caryll Houselander's, sensitive and spiritual, and Jean Harlot's, strong and hopeful, yet critical, a Catholicism viewed through the eye and mind of an artist. Antonia White as a reconverted fallenaway tells an interesting story. I would say three or four others were excellent. Some were good in part; others, frankly, were quite dull.

The words Catholic, faith, truth, the Church, are used a lot, but charity, a most important ingredient of the faith, is not mentioned too freely. Merely being a Catholic is not enough. Even in a book of this type I think much more could have been said. On the whole, the spiritual aspects of the faith are not touched upon too deeply and we can only guess at the degree of religious integration believed possible by the writers. There were a few exceptions, notable among them, Caryll Houselander. In a beautiful essay she reveals herself and her personal conflicts and sufferings in her search for God. Finding Him, she says, "Thus in my own case the Blessed Sacrament and the indwelling presence of Christ in man give the meaning of life to me, and satisfy my most urgent need, which is communion. Communion with Christ and in Him communion with all men."—PEGGY SHORT

BLACK POPES
by Archbishop Roberts, S.J.
Sheed & Ward, \$2.50

"There was strife among them, which of them should seem to be the greater...."

"If then I being your Lord and Master have washed your feet; you ought also to wash one another's feet."

"The kings of the Gentiles lord it over them; but you not so; but he that is the greater among you, let him become as the lesser; and he that is the leader, as he that serveth."

Black Popes digs into the content of these words of Christ. Underneath some rambling, involved British prose His Excellency throws a good many straight intellectual punches. I found it just a little hard to get into, but once in, I could not easily put it down.

The Catholic Church is very authoritarian. That's true. Critics say it is just as authoritarian as Soviet Russia. That's a little short of the truth. We're more authoritarian. The Church claims to speak with God's voice. Not even Malenkov has yet tried that on for size.

Authority tempts fallen man to confuse his own person with his office; in a word, "power corrupts." That's true, too, says Archbishop Roberts. It's no use dismissing the questions and accusations of non-Catholics without recognizing whatever of truth is in them. It was St. Thomas' method always to state the opponent's position with considerably more force and precision than the opponent—so that when he refuted it, there would be silence like music.

Archbishop Roberts then proceeds to discuss the nature of authority, and to show that the Church, commissioned by Christ, must behave as did Christ, commissioned by the Father.

It's not always so simple, though. And we ought to learn something from the misunderstandings of Protestants.

For one thing, the layman's obedience to the hierarchy must have nothing in it of pagan abjectness, or unreasoning passivity. The archbishop cites this example: the practice of daily communion, obviously so dear to the heart of Christ, would not have come back into favor when it did except for the publicly expressed desire and hunger of the faithful, the laity, all over the world. This known desire presented the Pope with a practical opportunity for action.

There are other reforms undoubtedly necessary—internal reform will always be necessary in the Church Militant; we are not yet confirmed in grace—and these will come about centuries later than they ought, if the laity is not interested.

The author names names and cites cases. If, for example, the laity would complain *to*, and not *about* our Ecclesiastical Matrimonial Courts, which seem to be a few centuries behind the times, as regards procedure and efficiency, the bishops would take notice, and the Church would make the necessary improvements. In some respects, "you get the kind of Catholic Church you deserve!" Not entirely, of course. You and I are not divinely preserved from error; the Church is.—MICHAEL DAVID

THE STORY OF THOMAS MORE
by John Farrow
Sheed & Ward, \$3.50

Thomas More was prepared for the heroism called for by the circumstances of his life and time. Without any obvious moralizing, but simply by telling the story, John Farrow suggests why Thomas More—who was canonized in 1935, four hundred years after his martyrdom—deserves the title of "model for Catholic laymen."

Though it is based upon accurate scholarship, this book is not intended to be an exhaustive biography in the conventional sense. Here the complicated story of Thomas More is somewhat simplified and told in most readable fashion. It is told with clarity and restraint, without the obvious intrusion of the biographer. Mr. Farrow did not have to invent defense for his hero, for the objective telling of the true story is an adequate *apologia* and panegyric.

The people of the *grande monde* into which Thomas More was somewhat reluctantly drawn come to life again in this book. The aspirations and weaknesses, virtues and villainies of Henry VIII, Anne Boleyn, Cardinal Wolsey, Thomas Cranmer and Thomas Cromwell are clearly presented. More's humanist friend, Erasmus, also stands out, being treated—along with Catherine of Aragon—with appropriate sympathy. Mr. Farrow depicts historical personages without de-humanizing them, and dramatizes events without making them merely "sensational."

Moving in a milieu of pomp and pageantry, wit and wickedness, is the ascetically-inclined Lord Chancellor who approached life with intelligence and charity and humor. However, it is not in his role of scholar, aristocrat, royal adviser, or martyr, but in his role as a devout and devoted father of a family—the vocation he cherished—that Thomas More offers the most practical lesson for the modern layman. He died not only for the Church but also for the institution of the family. The splendor and intrigue of the royal court did not overshadow the family circle of Chelsea.

Though it reads very much like a novel, this is an authentic biography of the man Cardinal Pole called the noblest of all Englishmen. This book may well become the most popular of the many *lives* of Thomas More, King's good servant.—BRENDAN O'GRADY

O NONO
E. E. Y. Hales
enedy, \$4.00

Even well-educated Catholics usually have only the faintest knowledge of Church history, and the pontificate of Pius IX remains for them an unknown period, which occasionally comes to light through the veiled, uncomplimentary remarks of secular Liberals. Mr. E. E. Y. Hales' book is neither *for* nor *against* Pius IX; rather it is a careful, well-written study of his pontificate which badly needed to be written. It is a full history of a complex period.

On his election in 1846 Pius IX was hailed as a liberal Pope; he directed his attention in the direction of reform in the papal states, and it

was only after the revolution of 1848 which greatly disillusioned him that he became marked with the conservatism for which he is generally known. The story of his reign necessarily includes the story of the clash between the liberal Catholics and the conservative Catholics of that period; of the involved political struggle for the unification of Italy; of the working out of a new concept of Church-State relations. It is a fascinating story especially made so by human inconsistencies. For instance, during the Vatican Council it was the Catholic liberals (like Acton in England) who had been the most adamant for separation of Church and State, who wanted their respective governments to intervene to prevent the enunciation of the dogma of papal infallibility!

Evaluating the achievements of Pius IX, Mr. Hales writes: "He had lit a bright light in the Church. He had recalled men to a truer vision of her universality, and of her unity, he had reasserted, in contradiction to the current emphasis upon the 'autonomous man' or the 'autonomous state,' the existence of the divine law and the role of the Church as its interpreter. He had imparted a new emphasis to prayer, to devotion, to sacrifice, to personal purity; and he had recalled Catholics to the traditional faith of the Church in the merits, as intercessor, of the Blessed Virgin Mary." But he adds: "Pio Nono cannot be acquitted of a certain ignorance and indifference towards the great writers and thinkers of his age. . . . And he cannot be acquitted of some responsibility for what was the greatest tragedy of his pontificate, namely the failure of the Church as a whole to win the affection and respect of the new proletariat in the rapidly growing towns. Some of her leaders—and notably Manning—saw the problem and strove heroically to meet it; but it was more obvious in London than in Rome, and Pio Nono and his Curia, though prodigal in private charity, scarcely perceived that firm teaching was needed, especially by employers, in the principles of social justice. It was left to Leo XIII to provide the necessary guidance, in his encyclical *Rerum Novarum*. But by the time this was issued Marx and Bakunin had had a long start."—DOROTHY DOHEN

NOT WITHOUT TEARS
by Helen Caldwell Day
Sheed & Ward, \$3.50

This book is a continuation of Helen Caldwell Day's autobiography *Cold Ebony* which told the story of her conversion and her life to the age of twenty-

three. In *Not Without Tears* Mrs. Day tells of her efforts to do something concrete toward the solution of the race problem, and of her own search for perfection. Trained in what is sometimes called "The Dorothy Day School of Spirituality," the author ardently desired to do her bit to "realize in the individual and in society the express and implied teachings of Christ," and at the same time make a contribution to the better understanding between her own race and their white compatriots. Having trained in the north as a nurse, Mrs. Day spent a year at the Catholic Worker in New York and returned to the south very well equipped to make some such contribution, poignantly aware of the sad lot of her colored brethren in the south compared with that of those in the north, although she knew

at the north too was no paradise.

The story of the foundation of Blessed Martin House in Memphis, Tennessee makes absorbing reading. Beginning in a small way with an interracial study group, in an effort to break down the prejudice that she set in members of both races, the author was surprisingly successful in ite soon bringing to realization her dream of starting a Friendship house. In this case it took the form of a day nursery for the children of colored mothers who had to earn their living and who, until then, had been compelled in many cases to leave very young children entirely alone during the day. (The need was so appallingly and obviously real that one wonders a little that Mrs. Day felt she had to apologize for some of the cases of children she took in.)

The encouragement given her by most of the clergy she met and the very real support and blessing of the bishop of her diocese are convincing testimony that the Church in the south is deeply aware of the needs of the Negro and worthy of the tribute paid by Alan Paton in his recent survey of the condition of the American Negro. Co-operative action like this between clergy and laity in many more places might make possible the hope of the leaders of Negro action that by the year 1963 all forms of segregation will have been rooted out forever from American life.

Helen Caldwell Day's project is further evidence of the value of the Catholic Worker program. Incidentally, the setup of a mother and child Helen Day writes lovingly and humorously of her young son, "Butch") with no other close family responsibilities seems to be a nearly perfect one for this sort of foundation; with the woman's heart expanded and kept warm by mother love and the child making its own contribution toward family atmosphere. Helen Day is indeed a worthy disciple of her prototype Dorothy Day. We salute them both!—ELIZABETH FREIL

MAGE BOOKS
Doubleday

It is encouraging to Catholics to find that the non-Catholic firm of Doubleday should have thought it worth-while to bring out this new series. Encouraging because it shows they expect a rapid growth of the Catholic reading public; and encouraging because just such publications as these will foster that growth.

The choice of eight titles with which the series opened is excellent. These books are so well-known that to review them would be absurd. Yet it is good to give a brief note on each of them would be still more absurd. For the world does not stand still and every day sees young people buying books who have never bought a book before. All of these books will strike them with that forceful impact that good and true writing has on fresh minds.

There are, too, people who missed reading one or another of these books because they had too much to do, as I had missed the enchanting *Mr. Blue* by Myles Connolly. Mr. Blue is a Chestertonian-type character, and you can read about his wonderful life for the modest sum of 50¢. He is a high-spirited adventurer and his Broadway skyscraper-scrapes are as

zany as O. Henry's Bagdad-on-the-Hudson tales and as warm as bread from the bakery oven. But he is also a philosopher and a prophet whose vision of the future, written several years before Huxley's *Brave New World*, is as terrible as that and as Orwell's "1984."

The Diary of a Country Priest (65¢) is Bernanos' masterpiece and one of the great novels of our time. It contains those flashes of insight into the true nature of the Christian faith which the great mystics give us but which, because they are too lofty and remote, we ignore. Here we cannot ignore them, for they are part of a contemporary human drama that is close to us and very powerfully told.

How many of us wished we could afford Bishop Sheen's deep and moving book *Peace of Soul*. It is something we all need, both this book and the peace of soul it will help us to attain, and at 75¢ it would be folly to pass it by.

Two other books no Catholic should be without are *The Spirit of Catholicism* by Karl Adams (75¢) and *A Popular History of the Catholic Church* by Philip Hughes (85¢). The first because we cannot afford not to know as much as possible about our faith and it has all the answers written with charity and intelligence. The second because it is the story of the body of Catholicism and all the hardships and weaknesses and triumphs that body has passed through.

Walsh's *Our Lady of Fatima* (65¢) is a straightforward account of that extraordinary miracle seen by seventy-five thousand people not yet forty years ago. There is John Farrow's moving life of *Damien the Leper* (also 65¢), and lastly—and equally worth-while—*The Church Speaks to the Modern World*, being the social teachings of Leo XIII ably edited by Etienne Gilson.—MARION MITCHELL STANCIOFF

THE WAY
by Msgr. Joseph M. Escriva
Scepter, \$2.25

Msgr. Escriva is the founder of Opus Dei, the first secular institute approved by the Holy See. *The Way* has grown out of Msgr. Escriva's many years

directing souls in the way of perfection. Under forty-six different subjects there are listed short notes for reflection. These thoughts are especially valuable for lay people living an active life—they were originally written for members of Opus Dei whose work is in the every day world of the professions. This is a good book to keep going back to and its pocket size makes it a subway natural.

The only adequate way to review *The Way* is to give excerpts:

"Action is worthless without prayer; prayer is worth more with sacrifice. First, prayer; then, atonement; in the third place—very much 'in the third place'—action."

"If you're not a man of prayer, I don't believe in the sincerity of your intentions when you say that you work for Christ."

"The relative and limited happiness of the selfish man, who shuts himself in his ivory tower—in his shell—is not difficult to attain in this world. But that happiness of the selfish man is not lasting. Are you

oing to forsake, for this false semblance of heaven, the Joy of heaven
hich will have no end?"

"Don't neglect your spiritual reading. Reading has made many
nts."—GRACE McGINNIS

GOD, MAN AND THE UNIVERSE
ed. by Jacques de Bivort de la Saudee
Kenedy, \$7.50

This is a symposium by sixteen writers dealing with problems brought to the fore by materialistic propaganda.

hey form a logical sequence, starting with the existence of God, the origin of the world, of life and of man, continuing with studies of religion, Christianity and the Church, and ending with critical appraisals of capitalism and dialectical materialism. A chapter on the problem of evil brings the book to a close. The authors are mainly French and Belgian; there are also two Germans, two Englishmen and one Spaniard.

Even if he were not warned, the reader would soon find out that this is a translation, and a particularly bad one. Reading is made rather painful by a number of un-English expressions and there are sentences that are hardly intelligible. We cannot expect a translator to be an expert in everything, no doubt. Yet without being an expert he could have known that segregation is called "segregation" and not "separation," and even that as William of "Occam" comes from a suburb of London that is spelt "Ockham" in English. Whoever was responsible for editing the English text could also have taken the trouble of including more English books in the bibliographies after each chapter, and of indicating English translations of German and French books mentioned in the original. Thus, for chapter III ("The Origin of Life") the bibliography lists twelve books in French and only one, by no means the most important, in English; this is not very helpful to the monolingual reader.

As for the contents, the essays have not all the same value. The chapters dealing with scientific theories and facts are the most consistently good. Some contributions, like those of Father de Lubac ("The Origin of Religion") or Father Congar ("The Problem of Evil"), are excellent. But the chapter on Christ, by Father Henri Fehner, seems definitely weak. And Father Joseph Duhr achieves the unusual feat of explaining the "Origins of the Protestant Reformation" without once mentioning Calvin or Henry VIII!

The few passages that speak of America are well informed. Yet either Henri du Passage does seem over-optimistic when he writes that the United States "the Catholic Church is conducting a campaign to make an end of the color bar." In one of the most interesting, if highly questionable, essays of the books, Douglas Woodruff presents a good case for a moderate capitalistic regime allied to an intelligent political conservatism. Yet he unwittingly raises two unanswered questions when he says: This is the general characteristic of the North American continent, that there is little or no proletarian mentality, and those who leave Europe

with that mentality lose it as soon as they reach the other side, and can replace by personal ambitions the collective ambitions for their class which had obsessed them in Europe" (p. 347). The first difficulty is that nobody really knows if the North American continent is in a post-proletarian or pre-proletarian situation. Because it would make things easier for us we naturally assume the first; and for exactly the same reason Marxists take the second for granted. Since this question may well hold one of the keys of the future, it would be advisable to examine it without wishful thinking either way. The second difficulty is that the ambition of making money for oneself is more immoral than that of bettering one's class as a whole. If "the answer of the Church to the evils of the proletarian mentality" (p. 347) really consisted—as it seems from this contribution—in encouraging proletarians to try and become millionaires, the Church would have little to bring the modern world. For the ultimate problem is not of "moralizing the capitalist order" (p. 351). It is, in the words of Pius XII, of replacing a "technological conception of life"—which is basically the same whether its aim is capitalist or proletarian—with a Christian conception. This is much more radical.

The average American reader may be surprised to see Marxist philosophy taken so seriously that thirty-four pages are devoted to it. This will be a healthy surprise if he comes to realize that Marxism as a culture can be superseded neither by diplomacy nor with H-bombs, but only by a deeper and more universal culture.—GEORGE H. TAVARD

THE STORY OF THE ROSARY
by J. G. Shaw
Bruce, \$3.25

The place of the rosary in Catholic life is one of beloved familiarity, a source of solace and victory to thousands of the faithful

ful in every corner of the globe. Strangely enough, however, very little seems to be known of the origins and history of this beloved devotion, and it is this lack of knowledge which Mr. Shaw has successfully attempted to fill in this simply-written, well-authenticated and valuable book.

The story of the rosary is a fascinating one, and the Catholic who reads it will find an enrichment and deepening of his devotion. He may well be surprised to learn that the rosary itself outdates the use of the Hail Mary, and that it originated in the days of illiteracy of the laity, out of their desire to share in the Divine Office, so that the beads were originally known as Our Lady's Psalter—a bead for each of the 150 psalms recited by the monks and clergy.

All this, and much more, Mr. Shaw has given us, shedding new light on this familiar prayer, and we are indebted to him for the research which has produced this too little-known material. The author also includes a number of examples of rosaries which are recited in various parts of the world, which the American Catholic may well wish to incorporate into his own devotion, thereby strengthening his sense of solidarity with the Mystical Body everywhere. We recommend this book to all lovers of Our Blessed Lady and her own special prayer.—JANET KNIGHT

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